THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

JULY 1916

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The Unitarian Advance

A Monthly Magazine of Progress in Religion

GEORGE HENRY BADGER, Editor

ERNEST C. SMITH, ASSISTANT EDITOR

ASSOCIATE EDITORS: John Haynes Holmes, Edgar Swann Wiers, George R. Gebauer, Alson H. Robinson, Albert R. Vail, Frederick R. Griffin, J. E. Williams, Charles P. Wellman, R. D. Van Tassel, C. W. Reese.

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Our Group System

Enters a New Phase

AN Eastern church, that at Lancaster, Pa., has put THE UNITARIAN ADVANCE into the home of every family in its membership for the current year.

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The Unitarian Advance

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Volume VI JULY, 1916 Number 11

THE people of America are to be congratulated; however the tide of popular decision may turn in the coming presidential election, the country is sure to have for the next four years the administration of a man of resolute manliness, high ideals, staunch integrity, and essentially progressive spirit. Both Woodrow Wilson and Charles Evans Hughes are men that can be trusted to meet the problems of statescraft with thoughtfulness, sanity of vision, conscientious disinterestedness, and chastened forcefulness of character. They are both typical of best things emergent in modern politics. Neither of them professional politicians, or trained in the arts of practical partisanship, both have had the sort of experience in adventures of independent progressiveness in state administrations to prove their metal.

* * *

IN ONE respect, Mr. Hughes has the advantage of position, while President Wilson has the advantage of discipline. Hughes stands today where Wilson stood four years ago—in the high position of prophecy and expectation. As with Wilson then, his reputation rests upon the energetic and fearlessly upright administration of a state governorship. What has made politicians dislike him has made the people trust him. He appeals peculiarly to political idealists. He is a man dominated by principles rather than party passions. Great things therefore may be expected, should he be called to the Chief Magistracy of the nation. What he would actually do at specific crises no one knows—any more than one could know, four years ago, what Wilson would do before his specific problems. We simply may feel sure of Mr. Hughes now, as so many felt sure of Mr. Wilson then, that whatever is done will be done in terms of conscience and good will. If mistakes are made, they will not be mistakes of rashness, wrong-mindedness or base self-seeking. President Wilson has now been tried; many people think he has made mistakes and revealed weaknesses; some people who believed very much in him four years ago have been disappointed. Then they expected and prophesied—now they know. As to Hughes, we are where we were with Wilson in 1912; we do not know—we may prophesy and expect. And the clean page of optimistic expectation has some advantages over the scored page of actual achievement, for any fallible human career.

* * *

ON THE other hand, President Wilson has the advantage of four years of the most taxing and grilling experience in the business of statescraft. He entered upon his office with little experience but many ideals. He had been a student of politics all his life, but little of a practitioner in its intricate arts. Immediately he was plunged into a turmoil of "experience" such as has beset probably no other president, save one, in the history of the nation. He has had prodigious chances to make mistakes—and it must be admitted that not all the chances have been entirely missed. There isn't a man or woman—hardly a child—in the land who cannot point out specifically just where some mistake was grievously made. It is characteristic of mistakes, of course, that it is a good deal easier to realize their enormity a few months afterward, than at the time of their commission. A good many "mistakes" consist solely in how things "turn out," and not in their circumstance of decision—a good deal of the difference between "brilliant forcefulness" and ignominious failure lying in the fall of the hazard of "what comes after." It is not our editorial function to pass judgment on the sum total of the worthiness or unworthiness of the present administration—though we have our convictions. But in any case, a certain "schoolmaster" has had enormous opportunity to learn a lot in the strenuous school of experience which may make the equation of idealism-*plus*-practicability take on different

aspects from what it had four years ago. And as the people of the nation pay the costs of this education, and as it all has been carried on in the white light of most glaring publicity, it is good to realize that the President is not the only one to profit from the discipline.

* * *

A GREAT deal is going to be said about "Americanism" in the coming presidential campaign. It is a good thing to talk about, and incidentally to think about. For our own part, we have no regrets about the somewhat noisy campaign which has been sweeping the country in behalf of "Preparedness." We rejoice in the hundreds of thousands of men and women who have marched in "Preparedness Parades" in New York and Chicago and other large cities. We are glad that the little cities try heroically to mimic the big cities in the ardor of the "awakening." We applaud brave words written into party platforms, and proclaimed in keynote addresses, and limelighted in letters of acceptance, and the like. We believe it is all to the good, and we stand for the whole of it. "Americanism" has been in too many places for too long a time a pallid platitude meaning nothing. An easy-go-lucky optimism that everything is all right for us everywhere has been too much the temper of our people. The accepted attitude of modern citizenship has been too much for every man to watch solely to his own job, snatch pettily for his own success, concern himself about his own local and personal interest of living (with as large a percentage of that interest focused on pleasure and comfort as circumstance will permit)—and, for the rest, everything to be taken for granted as quite all right.

* * *

THE rough and stinging challenge of this present campaign for "Preparedness" and "Americanism" is to the realization that perhaps everything isn't all right. Let a sudden and surprising twist of the "whirligig of fate" fall upon us in the same "impossible" way in which it fell on tranquil England and France, two years ago, and things might suddenly be discovered to be appallingly wrong. *Then* we would all turn patriots with aching fervor; *then* "Americanism" would flash to an eagerly holy passion; *then* we would be ready for any heroism and any sacrifice for defense and national honor. No question about it!

* * *

BUT now? Well, it is all very masculine, we confess; vociferous, theatrical, a bit clumsy and not lacking some fibres of stupid disproportion. Some sinister openings for corrupt commercial exploitation may be involved, and costly national extravagances almost inevitable. And yet—to wake a people to a sense that "Americanism" means something more than each man watching his own job, and seeking his own little horde of pleasure- and comfort-stuff, may have its solid worth, even if not done in the most dainty and idealistic fashion. For "Americanism" is a noble and exalting conception, if rightly grasped. Ideals sometimes have to be builded first on basements of coarse cement, if not erected on feet of clay; and the stern ideal that a nation demands of its citizens something besides begrudged taxes and pretty bragging "starts" something that may be much nobler than military service and compulsory drills, even though those be the over-emphasized features of the start.

* * *

THE something nobler is a matter of positive and not negative import—of robust demand and not tender-souled quiescence—of stern and exacting challenge and not of innocuous ideality. In the name of religion, we believe that this strident campaign for "Americanism" is something not to be cried down—*but to be cried up!* It gives the idealist his chance to achieve, if only he will use his chance and not flaunt it to disdain. Give our American people their burly chance to think it out—*to the end*: What does Americanism mean? What does Preparedness demand? Where are we? What are we? What are we going to do—to make "America" an ideal and a consecration of manhood's manliest and civilization's best?

* * *

THE effectual way to meet this opportunity, we believe, is not to scold at "hysteria," or try to argue down enthusiasms, but to ring out valiantly the fundamental ideals of patriotism and na-

tional service. Give "Americanism" its tingling worth of high meaning; insist in behalf of patriotism for its sturdiest exactions of unselfish consecration; help boys and girls to feel the reality of their responsibility to life's great comradeship which a nation stands for; raise democracy to its lordliest terms of straining endeavor and hard disciplines, and chivalrous self-sacrifices, and ennobling self-respects, and honorable prides—and then build into it all the sense of that which alone can exalt national ideal, in terms of civic honor, rectitude, and world-vision of human brotherhood; make politics glow with some glory of vision, and even commerce find its finer consecrations—it is all involved. It means so much more than militarism and bluster, big navies and exaggerated armies—this Preparedness of America to be triumphantly American at any crisis—but may it not all be *started* with a vim worth while, when just rough shaking of a nation's slothful indifference as to all idealisms shall jolt it to attention to the fact that America isn't just a comfortable corner in earth's spaces where men can tend their own jobs selfishly, and each "get his own" out of life?

* * *

WE DO not know, at the present writing, what happened at the Boston May meetings in specific detail, beyond the somewhat fragmentary reports that have filtered through our own correspondents, and the "installment-plan" chronicles of the *Christian Register*. This is the disadvantage of editing a denominational organ from so near the Mexican border! Two interesting sidelights, however, on the quality of these meetings come to us through the editorial columns of our exchanges; and they focus so directly to the same point that we are sure there must be something notable in it. *The Congregationalist* has this editorial comment:

"The temper of New England Unitarianism, as judged by its annual meetings, has changed considerably in the last twenty years. In former time, the criticism of evangelical churches and radical theological statements played a large part in these anniversaries, but in recent years our Unitarian brethren have shown a disposition to dwell chiefly on the constructive tasks committed to them, and last week's meetings in Boston were marked by a notable seriousness of spirit, due in part to the sober thoughts the war has put into the minds of all who profess to call themselves Christians, and due also, we hope and believe, to a more dominant desire to preach more fervently and to live more consistently the truth as these Unitarians see it. That is why we are hearing so much of late concerning Unitarian evangelism and why so many special series of meetings, distinctively designed to promote a spiritual awakening, have quickened a number of communities, urban and rural, throughout New England. . . . . .

"We notice that the Boston *Transcript* is a little fearful that the so-called 'dry bones of Unitarianism' will take on the hectic flush of emotionalism, but we hardly think our contemporary need fear that New England Unitarianism is likely to lose its appreciation of the intellectual element in religion. It can stand considerably more warmth without going over entirely to the Billy Sunday type of propaganda."

* * *

OUR nearer neighbor, *The Universalist Leader*, speaks still more pointedly in its editorial columns:

"The most surprising thing in the religious world today is the discovery that the Unitarian Church is 'getting religion'! And none are so much surprised, according to a distinguished official of that church, as the Unitarians themselves! The recent Anniversary Week meetings in Boston appear to have been the climax of a campaign of evangelism which has been pushed with much wisdom and rare enthusiasm during the past year, and it really looks as if this church, whose greatest glory has been the names of the dead, is to take its rightful place among the religious forces of the living. This is what is to be justly expected of it. With probably the best material, cultural and personal equipment, in proportion to its size, of any church in existence, it is no more than fair to require large things of it; and when we recognize its claims to liberality, to breadth of fellowship, to the spirit of comity, justice and altruism, to that intellectual supremacy which makes possible a rationally reverent and reverently rational interpretation of religion, and think of the vast fields of hu-

man life untouched by religion, or blighted by the abnormal, there can be no question as to the opportunity and obligation upon the Unitarian church. . . .

"We congratulate the Unitarian church and the whole world, that, coming to the parting of the ways, it has chosen the right path which leads to life. A mighty crisis in the religious world is nearing, and there is the necessity for preparedness of the spirit far more insistent than that which has set millions of feet marching through our streets. We rejoice in the new note of religion which has been struck by our sister church, and hail her advance into new and fruitful fields."

* * *

WE LIKE the sound of these things. If not only ourselves but our neighbors are beginning to note a change in our religious temper—something significant may indeed be coming to pass. There is undoubtedly a tendency, not always gracious, to over-exaggerate our "coldness" and "inertness" in the past. The date of our beginning "to get religion" lies surely back of 1916, and we insist that Unitarians have never lacked a peculiarly rich and consecrating gift of religion's essential stuff. More than one decade of its honorable century of American achievement has been marked by genuine eagerness of spiritual devotion and missionary responsibility. Yet there is unmistakably a difference in this new impulse of "evangelism" now stirring in our midst, which has peculiar potent. It is preeminently not a narrow rage of denominationalism; it is genuinely disinterested, human rather than dogmatic, experiential rather than intellectual, and dignified with an eager sense of responsibility in service. This ought to be a great day for the liberal faith—not simply because we have so much to give, but because we confront a world so tremendously in need of what we have to give, in its peculiar distinction.

* * *

THE UNIVERSALIST LEADER includes in its editorial comment, this significant passage:

"Nothing more criminally foolish has ever been attempted in church history, than the internecine struggle which has been going on between the two Liberal Christian Churches. Never mind which is more at fault, it is foolish beyond expression for one church to steal from the other or to trespass upon the other's ground and then call it "cooperation," when all about us there are thousands of places hungering for the Liberal Gospel, and we can not feed them because we must protect ourselves—from our friends!"

Though we cannot help believing that our neighbor's fervor of feeling has led to a somewhat feverish overstatement of an unhappy situation, the nub of the thing is wholly pertinent. THE UNITARIAN ADVANCE has stood out, from its first inception, ten years ago, for the practicability of closer relations between Universalists and Unitarians. We believe that a younger generation is coming to believe that their fathers made altogether too much of "certain traditional and historic circumstances" which forbade cooperation. We believe that it is mainly a poor sort of denominational selfishness and self-indulgent denominational pride which has set up the chief obstacles to genuinely cooperating missionary activity between us. We believe that the way out is not in "boards of conciliation" or "committees of conference," or "commissions of comity"—but in frank and unshrinking enterprises of concerted *action;* with courage actually *to do things together* from start to finish. We believe that an Associated Board of Publications, an Associated Commission of Sunday School enterprise, an Associated Program of Summer Institutes and Meetings, and ultimately an associated enterprise of liberal religious propaganda—are possible and practicable. These things would not come easily; they might involve sacrifices of denominational pride and tradition which would bring some sting. They could only be compassed by leaders of surpassing consecration and unselfishness. But have we not such at the helm of both bodies, just at present, if we will only give them warrant for valiant adventure? The chief thing to cultivate in both bodies, is the habit not of thinking why we cannot—but how we can, and ought, and must!

In accordance with our established custom, there will be no issue of THE UNITARIAN ADVANCE *for August, our next issue being September.*

What Will Democracy Do With Victory?

By Rev. Horace Westwood, D. D.
Minister of the Unitarian Church in Winnipeg, Man.

FROM north and south and east and west; from Australian plains and Canadian prairies; from the slopes of the Himalayas and the Rockies; from the icebound shores of the Hudson's Bay and the sunny valleys of New Zealand; from every commonwealth of the free and federated nations of the British Empire; from the professorial chair, the carpenter's bench and the plough; from every rank and walk in life; have men come at Britain's call. At the call of duty and on behalf of democracy, have they forsaken the peaceful haunts of daily life that they might risk all held dear and sacred on foreign battle fields "somewhere in Europe." Never within the known history of man has the race witnessed such a spectacle. Small indeed would he be who was not moved at the sight, and who would not bare the head in reverence in the presence of such courage, heroism and devotion.

Who can compute the sacrifice? Not alone the men on the fields, but we remember the greater sacrifice of the wives and mothers, sweethearts and sisters, who have been content to let them go. For twenty-two months now, have they been paying the price. Who can estimate the depths of agony? The months of anxiety and painful yearning for news from the front! The pain of loneliness, the sorrow of bereavement, and the constant sight of the empty chair! Already is the tale of woe and suffering being told—nor is the end yet.

But behind is the grim determination to keep on until victory is won, no matter what the price. To keep on until Belgium is restored, the peace of the world guaranteed, and the reign of democracy assured. Such is the spirit of the people, such is the declaration of the leaders. With one voice have they exclaimed, "We will not sheathe the sword until these things be."

Yet, as the war continues, there is grave cause for serious meditation. The complexity of the situation by no means diminishes. Assured as we may be of victory, it is not without its perils. We may be determined to push on and on until victory is won, but in the struggle for victory we are in danger of losing the ideals for which victory was first sought, and of making victory an end in itself instead of a means to an end. And as we pay the price and make the sacrifice, it may not be untinged with the spirit of bitterness and the desire for vengeance. Sad indeed would it be should our victory be turned into cause for mourning; should the high resolves which called us into this struggle be lowered, and the lofty motives and noble ideals give place to a spirit which should defeat their ends.

I say it is a time for serious consideration and deep heart-searching on the part of all. It may not be the time to talk of peace, it may not be the time to consider terms of peace, but it is the time, and it becomes increasingly imperative that we should consider the conditions on which permanent peace can alone be built; to consider conditions which shall do away with the horror and nightmare of war so that it can never occur again. It is the time to make ourselves familiar with those foundations of peace which will make future wars impossible. It is the time for warrior and pacifist alike to look forward beyond the end of the present struggle lest in the struggle we lose the vision of a regenerated Europe. What shall we do with victory when it is won? Will victory mean the success of arms alone or the triumph of our ideals? In the words of Prof. Zimmern: "There is grave danger lest, just as we have been 'rushed into' this war (through no fault of ours, as the diplomatic correspondence abundantly proves), so we may at a given moment be 'rushed out' of it, without having reached any very clear idea as to what are the issues involved, and how far our vital interests have been affected."

Now, in the first place, it is well for us that we should refresh our memories. That we should call to mind the

words of our statesmen at the beginning of the struggle. We say we cannot discuss terms of peace, but we must remember our statesmen right at the commencement of the war laid down the "conditions" of peace. In his address of September 19, 1914, Mr. Asquith very clearly laid down the policy of Great Britain. He said the aims of the war were: "(1) To vindicate the sanctity of treaty obligations and what is properly called the public law of Europe; (2) to assert and to enforce the independence of free states, relatively small and weak, against the encroachments and violence of the strong; and (3) to withstand as we believe in the best interests, not only of our own Empire, but of civilization at large, the arrogant claim of a single power to dominate the development of the destinies of Europe."

And Mr. Asquith further said, expressing the hope of what might be the results of the war: "It ought to mean, perhaps by a slow and gradual process, the substitution for force, for the chaos of competition, for groupings and alliances, and a precarious equipoise, the substitution for all these things of a real European partnership, based on the recognition of equal right and established and enforced by a common will."

Now are we in danger of forgetting these utterances with the implications they contain? To a certain extent it will be at once claimed that we are not. It will be said that everyone taking part in the conflict cannot help but have them before them. Subconsciously, one supposes that this is true. But to have them at the back of the mind, so to speak, or even to have them continually before one is not enough. If they are to be achieved, they must be continually talked of, discussed and intelligently planned for. They cannot be left to be drawn up and discussed at the last minute, at the deliberations which shall take place at the time of the treaty. After the victory will not be soon enough. In addition to fighting there must be thinking. These things cannot be left to statesmen and experts alone, no matter how sincere and honorable they may be. But it is unfair to them to place upon them the responsibility of deciding for the people and then blame them if they save us not from disaster in the future. They are our representatives, and they must represent not only our persons but our opinions, the carefully thought-out opinions of an enlightened democracy. The people must not only be saved from their own ignorance, but the ministers must be saved from the temptations that arise as the result of the ignorance of the people.

And yet one hears little discussion of these things. The newspapers are comparatively silent. The Christian pulpit—to its everlasting shame—says hardly a word. The people themselves pay hardly any attention. In fact all such discussion is frowned upon. The cry is raised, "We must be patriotic!" Perfectly so! One admits that! The cry is raised, "We must whip the Germans! It is treason to talk peace!" But it is not peace we are discussing. We are discussing the final issues of the war—the cause for which we drew the sword—the ideals for which the best blood of our nation is being sacrificed at a cost of suffering and sorrow unthinkable. And we assert, and challenge contradiction, that with the business of fighting, together with the duty of caring for the sick and the wounded, with the necessity of providing necessities for those at the front, there is the solemn duty of earnest thought, and of earnest preparation on the part of the whole people, for the situations that shall arise after the victory. Otherwise the war will have been fought in vain. We may be sure that our enemies and the enemies of democracy will be prepared with their demands. We may be sure that they will be heard at the final councils. The people will only be heard in so far as they are united in an intelligent expression of an enlightened will. Such a will and such an expression at the present time show little prospect of organizing themselves. There is an indifference and apathy which is as tragic as it is appalling; all the more so because of the tremendous sacrifices which the people themselves are now making. It will not be so much the leaders that betray the people as their own ignorance and unwillingness to take thought as to their highest interests. What will democracy do with victory? Is democracy organized for victory when it comes?

Not only is there the danger of forgetting the original ideals of the war, there is danger of departing from them.

The cry, "We must crush Germany!" is becoming a bitter cry. Nor is it to be wondered at. The ruthless treatment of Belgium, the treacherous breaches of international law, the contemptible, despicable and inhuman ideals which such incidents as the Lusitania and many similar ones since then reveal, are temptations which only the most idealistic people could overcome. Even under the best conditions, with the fairest of foes, a time of war is a period of stress; a period "when men's minds are blurred by passionate emotions of sorrow, anxiety, and indignation. Hence a time of war is the heyday of fallacies and illusions, of misleading hopes and premature disillusionments; men tend to live in an unreal world of phrases and catchwords." And in a war like this, when the foe is deliberately breaking every known law of humanity, these feelings are naturally heightened, and for calm reason to keep her sober sense seems well-nigh impossible. It is not to be marveled at that the feeling towards Germany is becoming full of bitterness, and the air breathes words of future vengeance. But again, we must, if we are not to descend to a lower level, call to mind the original ideals to which we pledged ourselves at the beginning of the war. We must remember that we set out not to crush the German people but to crush a system of which they are the victims and of which they have made the world the victims. We must remember that we have said that it was our intention to deliver Germany herself from the yoke of militarism, so that we might liberate her people and restore the great and noble Germany of Goethe and Beethoven; of philosophy, science and music; of peaceful peasants rich in folklore. That, we must not forget, lest in forgetting we not only depart from our ideals, but betray ourselves.

But even now we are talking of an economic warfare that shall follow the arbitrament of arms. Even now we are talking of how we can after the war cripple the trade and commerce of the Teutonic powers. But what will this mean? Can it mean guaranteeing the future peace of Europe? Can peace and good will among the nations come in this way? Shall we not further sow the seeds of hate for which we shall some day reap a more terrible harvest? We have said we did not fear the commercial competition of Germany. Will not this mean that we do? Will it leave us free from the implication that commercial interests had nothing to gain by a war with the Central Powers? Then think of what this will further mean! It cannot be done without increasing the burden of armaments. No nation will tamely submit to such a thing without preparing to take future revenge. It means, to say the least, the fastening upon ourselves of those shackles from which we have been seeking to free the German people. It means that we ourselves will become the prey of the militarism we have sought to destroy. Contrast this spirit with the original words of Premier Asquith which I quoted to you before: "the substitution for force, for the chaos of competition, for grouping and alliances, and a precarious equipoise—of a real European partnership." Will not such a program put this day farther off than ever? Will it not mean that the blood of millions, the terrible suffering and agony, the increased burden of taxation on the backs of the poor; will it not mean that all this will have been in vain? It will mean that we shall have to maintain a huge standing army throughout the Empire, the continuance of the military caste we have created in Canada, the augmentation of the Navy, the permanence of conscription, and the perpetuation of every evil we are fighting in order that we may avoid. Surely this shall not be! Surely democracy will not sit idly by and allow the leaders of the nation to commit us to any such program. Surely democracy will so organize itself that victory will mean "brotherhood and good will among the nations." What will democracy do with victory? Its first duty is apparent here.

The temper of the people is revealed to some extent by the attitude towards the so-called "conscientious objector," men who say they can have no part in anything whatever that has to do with war. Perhaps their position may be indefensible. Perhaps—as is perfectly evident—millions of equally sincere people find themselves in total disagreement with them. Perhaps, it is perfectly natural, when mothers are giving their sons, wives their husbands, sisters their brothers, and others are making the supreme sacrifice; that they should regard these

people with an attitude not unmixed with scorn. But let us remember that the glory of England is the freedom of conscience that she in the past has allowed. Let us also remember that under the terms of the Military Service Bill exemption for conscience sake is allowed. These men do not ask for freedom to commit crime, but for freedom not to commit what to them would be wrong. Let us also remember that these men are neither cowards nor shirkers, for there have been many who have cheerfully gone to prison and have taken the punishment of the military authorities—whatever that may mean—rather than take part in war. It may be a mistaken form of courage, but it is courage just the same, a courage which in future years, whatever may be our present attitude, we shall look back upon with entirely different feelings to those exhibited at the present moment. Physical punishment in addition to the obloquy of society is totally unnecessary, and some day we shall look back upon this as entirely foreign to the spirit of British peoples. I use this as an illustration of the fact that in the midst of war we are in danger of losing those finer qualities of soul which alone can make the victory of permanent value to humanity. We shall lose our most vital heritage if we lose respect for conscience.

In this connection, I bid you bear in mind those words of the late Lord Roberts, uttered in connection with the refusal of certain army officers to take part in the campaign against Ulster:

"I have some knowledge of military discipline, and I should like to bring home to you something of its meaning and limitations. . . If you penetrate deep enough into the depth of human nature, you will unfailingly reach in each one of us a stratum which is impervious to discipline or any other influence from without. The strangest manifestation of this truth lies in what men call conscience—an innate sense of right and wrong which neither reason nor man-made law can affect. . . It is useless to invoke the authority of the Constitution, to raise fine points of law, to threaten pains and penalties. Such things matter not one jot when men's consciences are aroused, and if this demand be renewed, the Army will be brought to destruction."

Some have been saying that it would have been better if she had heeded Roberts' voice in other matters before the war. Is it less so in this matter of conscience? I maintain that when conscience is compelled to submit to force, then in that hour is democracy threatened; that when conscience "in others" is treated with contempt, the foundation stone of democracy, which is "Reason and Tolerance," shakes.

And I submit, moreover, that these men are not one-thousandth part as dangerous to the welfare of the Empire as those cold-blooded monsters who are using the period of war to make profit out of the self-sacrifice of the people. I stand appalled when I see men point the finger of scorn at the conscientious objector, and simply shrug the shoulder as though it were the normal thing and to be expected, when graft goes hand in hand with "war profits," and men make golden coin out of their brothers' blood. These threaten the spiritual existence of the Nation, and what will all the victories of arms profit if this shows signs of decay?

Then does it not appear to you that the paramount duty of every person is, in the midst of war, to consider those conditions upon which peace alone can be built?

Think you not it would be a source of consolation and strength to those of our brethren who are now in the trenches to know that while they are doing the fighting, while they are enduring all the horrors and discomforts of the battle field, while by their side there fall brave chums dying with a smile upon their lips, we at home were making preparations in the form of organizing public opinion to see that they have not died for an imaginary cause, and that they have not suffered and bled in vain? Think what it would mean could they seriously believe they were fighting in the last great war, that they were really fighting for the peace and liberties of Europe.

Perhaps the lull we have witnessed in recruiting is not so much due to the fact that men are physical cowards and moral slackers, as due to the fact that they feel the people as a whole lack that moral earnestness and seriousness of thought which would warrant the opinion that to make the supreme sacrifice would be worth while in the cause of the people.

It is not sufficient to exclaim, "We must punish the Germans!" We need to appeal to a higher vision than this. We need to appeal to a vision of a regenerated Europe, freed from the curse of war, to the vision of enlightened democracies governing themselves with intelligence and freed from the blight of economic oppression and social injustice, to a resurrection of the spirit of humanity clad in the spirit of good will and brotherhood. Once more we must raise the standard of the Holy Grail, and bid men follow the pursuit of righteousness and truth. We must pray for, we must work towards, we must labor with might and main for the vision of the Kingdom of God upon earth. Anything short of this will not have the power of moral appeal, and will fall short of granting the blessings which we pray may follow upon the victory of democracy.

What will we do with victory? I appeal to the clergy and the molders of opinion within the Christian church. They have not hesitated to ask the God of Jesus that victory may crown the arms of the Allies; what have they done, what are they doing to prove to God and the people that the war shall not have been an ugly dream? What are they doing to prepare the people for the years that must follow the war? What message has the church to the leaders of the nations? I listen in vain. No clear note do I hear struck with regard to the foundations upon which brotherhood and peace can alone be built. In the midst of the greatest crisis humanity has ever known, the church has exhibited a craven spirit. Not that it has not sent its sons to the wars, not that its leaders have not assisted in recruiting and given from their own ranks to the battle. Not that! But with regard to the causes of war, to the spirit of commercial greed and distrust among the nations which create war, hardly a word. Here and there a lonely voice is heard crying in the wilderness of passion, but the church as a whole is silent. It gives no challenge to humanity to look beyond the strife and prepare itself for the peace of God. It gives no thoughtful guidance to democracy that opinion may be so shaped as to make war impossible. No voice is heard on behalf of that idealism in education which shall cause the future generation to grow up with a new spirit of nationalism and internationalism. No voice is heard in rebuke of that spirit which talks of economic reprisals after the war, and which would, therefore, perpetuate war! The church has nothing to say in these days about the will of the people being expressed in the transfer of territory, the democratic control of foreign policy, the reduction of armaments, and the iniquity of the "Balance of Power" theory. It only feebly protests against the rising tide of race hatred. And yet who more than the Christian church should pave the way for brotherhood? Who more than the Christian church in the midst of the present debacle of civilization should hold up the vision of a future peace, where nations shall work side by side together? Who more than the Christian church should keep men's faith in the fundamental humanity of all peoples, which if given a chance shall come to the surface at the close of the struggle?

It is true that at this time there is need for a ministry of comfort, that the church has a duty of spiritual consolation in binding up the broken heart and healing the bereaved soul. But we may be sure that this will not be neglected. What is needed more is the spirit of the prophet and the prophetic voice. It must challenge the future. It must point to new ideals, which must supplant the old. It must seek to remove the narrow prejudices of racial pride and national self-righteousness, and supplant them with a cosmopolitan vision. It must tear down the walls of commercial jealousy and seek to build a new civilization upon brotherly love, good will and international partnership. And as surely as I stand before you in this pulpit, so surely if the church fail here, will it lose what remnants of spiritual power and influence it now possesses, and become "despised and rejected of men." In the midst of the turbulent passions of the age, if she make the Great Refusal of lifting up her voice on behalf of good will among men, if she fail to demand in the name of "God and the people" that the settlement at the end of the war be one of equity and brotherhood, then the curse of both "God and the people" shall rest upon her. If the voice of conscience speak not through her, where shall it be heard?

What shall we do with victory? I appeal to labor and the leaders of labor. It

is upon your shoulders that the greatest burdens rest. Nobly have you given of the bone of your bone and flesh of your flesh in the cause of humanity. It is true that you have reason to fear that privilege, ever alert, may take advantage of the present crisis to fasten its chains upon you. But in this hour, the saddest hour that humanity has ever known, there is something more at stake than your rights. There are bigger issues than eight-hour laws, higher wages and compensation acts, important though these be. And I am not unmindful of the fact that organized labor has of its own free will given up some of the rights that it has struggled for for years. It has submitted to conditions which in times of peace would have resulted in an appeal to and use of the strike. It has done this in order that it might not let down its brethren in the trenches. It is true that it has reason to fear that it will take years to regain these liberties, and that those who even now are making huge profits out of the war will seek, after the struggle of the war, to use these surrendered liberties as a means to further the cause of profits and dividends as against the cause of the freedom of the workers, life and personality. Yet bleeding humanity cries aloud that a war like this shall not occur again. Your one supreme duty is to see to it that this war shall indeed end war—to look beyond the close of the struggle to the years that shall follow. Now is no time for class struggle. Now is the time for union, when with the rest of humanity you shall turn your attention to so shaping public thought and action that when the treaty is made it shall bind Europe in a pact that cannot be broken. You desire power. But in the words of another, I would remind you that power without knowledge is not power, and that power coupled with class hatred would be a dangerous thing. What we need is a changed spirit in humanity. A spirit which proclaims "each for all, all for each." Behind our leaders at the close of the war must be a united Empire, representing a well-informed people, a people who will strengthen their hands and make them feel they stand not alone in the councils of Europe. Can democracy express itself at the time of the treaty? It will express itself if we cast aside our shibboleths which now divide us, and turn our attention to an educational propaganda as to the foundations of peace and good will.

What shall we do with victory? I appeal to the soldiers and to the leaders of the army. No words of mine are necessary to impress upon you the evil of war. Most of you have enlisted because you believe war is evil and desire to end it. But even as you have donned the khaki and in the spirit of self-sacrifice have given your all, it is for you to see to it that your life shall not be given in vain. It is for you who have embraced the army, not as a trade but in the firm conviction of a cause, to look beyond and see to it that the people who send you shall be true to the ideals for which they bid you fight. In every letter you send home should be two sentences: "We are giving all to end war! What are you doing to prevent it occurring again?" You are to regard your part in the conflict as part of the preparation of peace. You are not engaged upon a punitive expedition, whose final destination shall be Berlin; you are engaged in a conflict which has for its solemn purpose the substitution of cooperation for competition, of arbitration for strife, of an international partnership for the appeal to force.

"To guide our feet in the way of peace." That is the supreme task of humanity at the present hour. Warrior and statesman, pacifist and labor leader, teacher and clergyman, Socialist and Suffragist, are all alike to prepare for peace in the midst of war. We must not lose sight of the ideals with which we commenced the struggle. Before God and humanity we have solemnly pledged ourselves that when the sword is sheathed we shall have prepared the way for brotherhood among free nations. No thought of vengeance must mar our outlook. No spirit of revenge must tarnish our shield. No thought of commercial warfare and economic reprisal must spoil the settlement. Yea, in the words of one who is now our enemy, but who some day, when his nation is freed from the curse of militarism we have pledged ourselves to destroy, may be our friend: "Europe must be for all the peoples that inhabit it a Europe of peaceful labor. The peace which ends this war must be a lasting peace. It must not contain in it the seeds of new wars, but the seeds of a final peaceful regulation of European affairs."

I close in the words of the great French patriot, Romain Rolland: "For the finer spirits of Europe, there are two dwelling places—our earthly fatherland, and that other, the City of God. Of one we are the guests, of the other the builders. To the one let us give our lives and our faithful hearts; but neither family, friend, nor fatherland, nor aught that we love, has power over the spirit which is the light. It is our duty to rise above tempests and thrust aside the clouds which threaten to obscure it; to build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble."—Address delivered at All Souls' Unitarian Church on Sunday, May 8th.

Is It Better to be Born or to Become a Unitarian?

By MRS. MATHILDE VON ZECH.

Read before the Philadelphia League of Unitarian and other Liberal Christian Women, at Vineland, N. J., May 4, 1916.

WHILE pondering over the subject of this paper, it occurred to me that the appellation, "born Unitarian," not only permits, but actually demands, a two-fold interpretation. We may speak of a born Unitarian in the same sense in which we speak of a born Catholic, a born Presbyterian, or a born Methodist, and at once the name suggests a person who was born of Unitarian parents, one who grew up in a home where the liberal faith was consciously and consistently held by the members of the family, and where, perhaps, one or two generations of ancestors were standard-bearers in the ranks of those who had left the beaten paths of conventional beliefs and practices. Such persons have a splendid heritage, one on which they can gaze with pride and gratitude, while humbly assuming the responsibility which every noble inheritance entails.

But there is another and a larger class of people who are "born Unitarians," who would no doubt be highly surprised to hear themselves so designated. They are those who, all unconsciously, have always been of this way of thinking, even though for a large part of their lives they may not even have heard of the Unitarian name. Under the rubbish of orthodox belief, to which they were committed, concealed by it, almost smothered by it at times, their own natural faith lay dormant until such time as a word, spoken or written, called into life the slumbering forces of a heart and mind which were never truly satisfied by the spiritual nourishment on which they were supposed to subsist.

If we could interview all Christians who hold membership in the various churches, and could get them, with us, to look in the face of their real thoughts and beliefs, squarely and firmly, we would have a revelation. The average person does not stop to analyze his religious beliefs, but assumes that those views which are held by the great majority of people throughout Christendom are correct. If at any time a doubt, either great or small, should creep into the mind, it is not allowed to even rear its head into the bright sunlight of investigation.

But to many of these there comes a time, an opportunity, when that which lay dormant in the subconscious mind is brought in contact with the quickening forces of liberal thought, with the inspired utterances of those who dwell on the mountain tops of free religious thinking and investigation, whose ardent spirits and courageous souls have dared to penetrate the mists and fogs which hover over the fields of dogmatic religion, and have come out into the bright sunlight of the largest possible hope for the human race. When this takes place, and they learn of the Unitarian name and faith, it does not come as a shock to them, but rather as something so natural, so self-evident, that they are only surprised that they should have lived so long without meeting those who have so plainly voiced the thoughts which they supposed were held by none but themselves. It is at this

stage that the "born Unitarian" becomes a conscious Unitarian.

While I have said above that those who were born in Unitarian families have a precious heritage, yet it cannot be denied that this same heritage also constitutes a serious handicap. Just as surely as the orthodox believer, whose faith has been handed down to him from more or less remote ancestors, do these inherit a ready-made faith, one for which others, perhaps, in the words of Isaac Watts, "sailed through bloody seas," but which to them has become a flowery bed of ease. It is a generally accepted fact that anything which comes to us without a struggle is valued less highly and is held more lightly than would have been the case had we been obliged to pay a price for it. The boy who is given superior advantages in education without the necessity of winning them for himself, the young woman who is surrounded with all the comforts and elegancies of a wealthy home, the man who by circumstances is lifted into a position of honor and influence without having to toil up the mountain steeps of self-denial and sacrifice to reach it—all these are examples of the enervating effects of substitutionary effort, making commonplace the very things which to others seem eminently desirable.

So it is with many who are born into and grow up in the Unitarian faith. Unlike those who come out of the obscurity of orthodox Christianity, they lack the advantage of contrast, of being able to measure the precious freedom of their own religious positions with the measuring rod of a benighted, narrow and bygone theology, thus realizing the length and breadth, the height and depth of the exalted religious plateau to which their fathers had climbed, drawing them after them.

One of the principal advantages in becoming a Unitarian is the strengthening of character which inevitably must follow the espousal of any cause, movement or belief which has the disapproval of the great majority, which lacks the hallmark of almost universal acceptance. One of our most broad-minded ministers, a man of a fearless and uncompromising disposition, who ran the gauntlet of widespread disapproval when he left the narrow confines of a traditional church for the less circumscribed position held by the Unitarian fellowship, once said that he would advise all young people to ally themselves early in life with some unpopular cause, because of the mental and moral stamina thus gained. To do this requires no small degree of fortitude —fortitude which must be continually renewed and nourished in order to withstand the open or covert attacks of those who themselves never venture from the safe moorings of generally accepted opinion. This is particularly true when embracing a religion which in its very fundamentals departs so widely from that which is orthodox, that is, correct, as does the Unitarian religion. It is not pleasant to be asked, knowing that time and occasion preclude a comprehensive explanation, "O you Unitarians do not believe in Jesus, do you?" or to be told with more sincerity than delicacy, "I can't see where yours is a religion, at all," or, "It doesn't seem to me like a Christian religion." When we can hear these things and not waver, when we can say to ourselves, "Nevertheless, it *is* religion, it is the *Christian* religion, it is *the* religion, both practical and capable of satisfying our spiritual needs," then we have made it our own, then we have made a distinct gain, then we have planted our feet on a firm rock, which is not likely to be dislodged by any floods of orthodox sophistry which may pour in around it.

One of the most incomprehensible things that ever came to my notice was when I learned of the very occasional Unitarian who joins one of the orthodox denominations—the son, maybe, of an illustrious father, who stands high in the ranks of the standard bearers of the liberal faith. Such a distinctly retrogressive step can be prompted only by motives of expediency, for how is it possible that one who has once caught a glimpse of the vision can ever again close his eyes to the sight of the broad vistas of divine provision and human development and achievement which were therein disclosed? Or can it be that here, too the real value of the boundless liberty in which they stand cannot be appreciated because the contrast is lacking? Is it, then, true that only those who were once blind can fully appreciate the glorious light of day, the sight of God's wonderful universe, the faces of their loved ones shining on them? Can he alone who has dwelt in the darkness and noisome at-

mosphere of a dungeon do full justice and accept at its par value the boundless spaces of earth, in which the unfettered have the privilege of roaming? It would seem so. Those who once take the step from the confines of orthodoxy into the limitless freedom of the liberal faith have seen a light, have heard a voice, have caught a vision which is theirs for all time, which they cannot even rid themselves of if they would. How, I ask, would it be possible to unlearn those larger, grander, more satisfying Unitarian doctrines, which have taken the place of the old narrow ones? How, when we have seen that the great Creator and Upholder of the universe is one and indivisible, the All-Father, who loves and cares for and is eventually responsible for the eternal welfare of all his children —how can we ever again be charmed into even a semblance of belief in that mysterious, incomprehensible, unlovely and wholly pagan Godhead, whose threefold nature and being was rent asunder, turned against itself as it were, to save the human family from a terrible doom? How, when we have once seen, in the light of the past history of the human race, the reasonableness of the belief in the progress of mankind, onward and upward forever, can we ever again countenance, even for a brief moment, the thought of the horrible doom to which unnumbered millions are to be consigned, because, forsooth, they fell short of reaching Godlike perfection during the brief period of their earthly lives? Or how shall we be able to bow in adoration before the mystical God-man, whose divinity was cloaked by his humanity, whose humanity was but a farce because of his divinity, when we have truly "seen Jesus," our Elder Brother, our human example, in whose footsteps it is not only desirable but possible to tread? It is thus by contrasting in our minds the views held by the majority of Christendom with the broader outlook of our present position, that we, who once were aliens to the Unitarian name and birthright, are filled with the joyful assurance that when we journeyed out of the land of creeds and "isms," of dogmatic pulpiteers and skeptical hearers, of multiplied "thou shalts" and "thou shalt nots," to which, however, no one gives heed—we did so under divine guidance, and this same divine hand has pointed us to this city of refuge, where we may dwell with unfettered reason, unscarred consciences, and satisfied hearts.

Among the many admirable things to which those who have been adopted into the Unitarian family have become heirs, are the beautiful hymns, those inspired utterances of poetical and spiritual souls which form such a strong contrast to many which are still in use in the orthodox churches, and which seem to be used more as a means of setting forth some of the frightful doctrines embodied in their creeds, than as a medium of worship and edification. Not long ago, I attended Sunday evening services in a neighboring church, when the following hymn was sung:

"O, for a glance of heavenly day,
To take this stubborn heart away,
And thaw, with beams of love divine,
This heart, this frozen heart of mine.

"The rocks can rend; the earth can quake;
The seas can roar; the mountains shake;
Of feeling, all things show some sign,
But this unfeeling heart of mine.

"To hear the sorrows Thou hast felt,
O, Lord, an adamant would melt;
But I can read each moving line,
And nothing moves this heart of mine.

"Thy judgments, too, which devils fear—
Amazing thought—unmoved I hear;
Goodness and wrath in vain combine
To stir this stupid heart of mine."

After singing the first verse, I suddenly became painfully conscious of the import of the words. A great wave of hot indignation swept through me, and I felt like crying out: "It is not true! It is not true! My heart is not like that, and I'll not sing it." In fact, I stopped singing at once, and a minute or two later sat down, leaving the rest of the congregation to finish its song of self-abasement, which probably not one of them believed, but continued to sing because it had been adopted by their denomination at a time when religiousness implied a belief in the total depravity of man, and when to express a doubt concerning it was only another proof of its existence! How much sweeter to sing:

"One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need,
It is the thought of God;"

or:

"Life of ages, richly poured,
Love of God, unspent and free,
Flowing in the prophets' word
And the people's liberty;"

or:

"Lord of all being, throned afar,
Thy glory flames from sun and star,
Center and soul of every sphere,
Yet to each loving heart how near;"

or many others, too numerous to mention here. Such hymns, wedded as they are in most cases to music of a high order, carefully chosen with reference to its fitness for expressing the sentiment of the hymn, cannot fail to deeply affect the mind and feeling of anyone who is susceptible to the divine influence of poetry and melody, thus putting the heart in a receptive attitude toward the inspired message which comes from the pulpit. While it is true that not all of the hymns used by the orthodox churches are of such an exaggerated, untrue and revolting type as the one I quoted above, yet many ministers seem to choose this kind in preference to those which contain less of a self-denunciatory character.

This comparison of the relative merits of being born or later becoming a Unitarian would not be complete were I to omit mentioning one grave danger which menaces the new Unitarian; that is, the tendency of the pendulum of religious conviction and practice to swing too far in the opposite direction. Young people, particularly, are prone to discount too thoroughly those matters of belief and conduct which are held by those of the old way of thinking. Because we have seen, in the light of the higher criticism, that the Bible is not the infallible Word of God, we must still remember that it contains much, yes, probably more, than any other book, of those teachings that are able to make us "wise unto salvation," and while we no longer scan its pages with the old superstitious awe with which it inspired people of past generations, its moral and ethical teachings, its words of comfort and spiritual guidance, should still be allowed to exert their influence on our hearts and lives, just as they did to our fathers before us.

In the matter, too, of other religious observances, there is no reason why, if we no longer consider the Sabbath commandment as binding in the old sense, we should offend the religious feelings of our neighbors by publicly or sometimes even ostentatiously doing those things which to them seem to violate the laws of God. We should not confound liberty with license, and should not bring reproach on the Unitarian name by setting aside age-long sanctities, or speaking in a tone of levity of such observances as we no longer consider either necessary or edifying. We who are new Unitarians should carefully guard our lips, in order that our children may not fall into the grave error of cultivating a contempt of those who still hold religious opinions which we have outgrown, and which no longer seem either reasonable or appealing to us.

Is it better to be born a Unitarian or to become one? I leave it to this meeting to judge for itself. Why speak of better or best where all is good? Let us thank God that we are privileged to belong to those whose faces are turned toward the light, and remembering that where there is much light there are also deep shadows, let us ever strive to hold aloft our standard in such an acceptable manner that even those who do not walk with us may be compelled to admit that the name Unitarian stands for all that is most liberal and reasonable in thought, most progressive in education, most spiritual in worship, most tolerant in our intercourse with our fellow man, most zealous in good works, and most pregnant to develop those Godlike graces of character which some have been able to unfold in the past in spite of a benighted theology, but which nevertheless should reach their greatest perfection in the bright sunlight of Unitarianism.

Be thou content; be still before
His face, at whose right hand doth reign
Fullness of joy forevermore,
Without whom all thy toil is vain.
He is thy living spring, thy sun, whose rays
Make glad with life and light thy dreary days.
Be thou content. —Lyra Germanica.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

A SOCIAL REFORM ANTHOLOGY.

ALL persons interested in the social problems of our time, and especially those who, like ministers of the gospel, are in need of adequate source books for private and public use, must feel and recognize a tremendous debt of gratitude to Mr. Upton Sinclair for his book, entitled *The Cry for Justice: An Anthology of Social Protest*, recently lished by the John C. Winston Company, Philadelphia.

This bulky and yet handsome volume of 891 pages is, as its title indicates, a collection of "the writings of philosophers, poets, novelists, social reformers and others who have voiced the struggle against social injustice." Other anthologies, somewhat similar to this, there have been before. Moncure D. Conway's gathering of selections from ancient scriptures in his *Sacred Anthology* is familiar to all students of liberal religious thought. Dr. Stanton Coit's little handbook of ethical scriptures, entitled, *The Message of Man*, is an invaluable collection of didactic and inspirational utterances from a wide variety of sources. More notable still is Dr. Coit's later and much larger volume, *Social Worship*, wherein are brought together a striking aggregation of lengthy passages from great writers as far separated in point of time as Buddha and Israel Zangwill, and as different in character as John Bunyan and Bernard Shaw. But no one of these volumes can fairly be compared to this which has just come to us from the editorial pen of the author of *The Jungle*. "This humanist Holy Book," as Mr. Jack London calls it in his "Introduction," is so new a thing in the field of scriptural literature that Mr. Sinclair is wholly justified in expressing his "surprise that the task should have been so long unattempted." "There exist small collections of Socialist songs for singing," he says, "but apparently this is the first effort that has been made to cover the whole field of literature of social protest, both in prose and poetry, and from all languages and times." In gathering this mighty collection of social utterances, Mr. Sinclair has the satisfaction of knowing that he has accomplished not only an able, but an original piece of work. It will be done over again in the future, undoubtedly, and, as Mr. London frankly states, "better done." "There will be much adding, there will be a little subtracting, in the succeeding editions that are bound to come. The result will be a monument of the ages, and there will be none fairer." But *The Cry for Justice*, however completely superseded by future undertakings, will be remembered as the foundation, and Mr. Sinclair, its editor, as the patient and heroic laborer who broke the ground and laid the corner stone of the towering edifice. And meanwhile, those of us who will never see these "succeeding editions" take this "first edition, first gathering together of the body of the literature and art of the humanist thinkers of the world" as, for us at least, the finished product. We are in possession of a new volume of scripture. The church has another testament. Revelation, hitherto hidden or obscured, is restored to the minds and hearts of men.

In the case of an anthology so extensive and varied as this, it is difficult, if not impossible, to give any adequate idea of the character of the contents. In sheer bulk, the book is fairly astounding. Five hundred and forty-one (541) separate passages, chosen from four hundred and sixty-four (464) different books, written by three hundred and ninety-two (392), different authors, is the reckoning which I have made from the two indices which close the volume. Only a small part of the value of an anthology such as this, however, comes from the mere size of the accumulation. Infinitely more important, as well as interesting, is the question of the literary value of the selections, their representative character, their relation to the general subject which the anthology is supposed to illustrate and interpret, their power and beauty as separate readings, apart from the larger body from which they were culled. And in all these vital matters, the editor is entitled to high praise. One may venture many criticisms and raise not a few questions. The passages chosen from the Bible, for example, give hardly the full and perfect idea of the essentially socialistic or

sociological character of large sections of the Old and New Testaments, which would have characterized an anthology prepared by Walter Rauschenbusch or Louis Wallis. Selections from modern writings seem somewhat disproportionate in number and variety, to those taken from ancient writings. Thus it is somewhat surprising to note that Plato is quoted three times, while H. G. Wells is quoted ten. One marvels also at the seven quotations from "Mr. Dooley," as compared with the one from Henry George; and one fairly gasps at the one lone passage from so powerful, uncompromising and eminently quotable a writer as Henry Demarest Lloyd. But all these are errors or inadequacies inevitable in the case of a new piece of work like this of Mr. Sinclair's; and are insignificant as compared with the merits which cry out from every page. In a task of prodigious difficulty, involving wide knowledge, nice discrimination, and exhausting labor, Mr. Sinclair has achieved so large a degree of success in accomplishing the new thing which he set out to accomplish, that all criticism of this or that point of detail is as ungracious as it is unfair.

Exactly what is contained in this anthology may best be indicated by citing the subjects of the various chapters into which the contents of the volume are divided, and then enumerating the selections contained in one or two of these chapters. The table of "Contents" (page 13) shows seventeen "books," or classifications of passages chosen. These are as follows: "Toil," "The Chasm," "The Outcast," "Out of the Depths," "Revolt," "Martyrdom," "Jesus," "The Church," "The Voice of the Ages," "Mammon," "War," "Country," "Children," "Humor," "The Poet," "Socialism," and "The New Day."

Turning to the shortest of these chapters, or "books"—the one on "Jesus"—we find selections from the following writers or speakers: Eugene V. Debs, Elizabeth Waddell, Walter Rauschenbusch, Francis Adams, Ernest Renan, Harry Kemp, Bouck White, James Russell Lowell, Elsa Barker, Frederick Van Eeden, Robert Buchanan, Percy Adams Hutchinson, Hall Caine, Leo Tolstoi, and A. C. Swinburne. There are also included two passages from the Bible—one the "Woes" from *St. Luke*, and the other the "Last Judgment" from *St. Matthew*. The extra-Biblical passages are mainly of two classes—first, those setting forth the picture of the Nazarene as that of a social revolutionist or proletarian labor leader, of which the selection from Rauschenbusch's *Christianity and the Social Crisis* and that from White's *The Call of the Carpenter* may be taken as typical; and, secondly, those depicting the ironical contrast between the life and teachings of Jesus on the one hand, and the practices of the world, and more particularly the usages of the church on the other, of which James Russell Lowell's "A Parable" is a familiar and impressive illustration.

A further idea of the character of this anthology may be obtained by turning to the longest chapter in the volume—the one entitled "Mammon." This includes passages from the following: John Milton, Thomas Hood, Alfred Tennyson, John D. Rockefeller, Thomas Carlyle, Arthur Hugh Clough, Sir Thomas More, John Ruskin, Lord Byron, William Shakespeare, Edmund Spenser, George Macdonald, W. M. Thackeray, John Boyle O'Reilley, John Bunyan, Bernard Vaughan, Hermann Hagedorn, Edith Wharton, Olive Schreiner, George Sterling, Edwin Bjorkman, Thorsten Veblen, Samuel Johnson, G. Lowes Dickinson, Ralph Hodgson, W. E. B. DuBois, Karl Marx, Frederick Engels, Louis Untermeyer, J. P. Morgan, Harold Monroe, E. A. Ross, Jack Clement Wood, Aristotle, John R. Lawson, Gerald Stanley Lee, Lincoln Steffens, Dana Burnett, Seymour Deming, Sir Walter Raleigh, Lascelles Abercrombie, W. L. George, Edward Carpenter, Emile Verhaeren, Maxim Gorky, and Richard Dehmel. This "book" also includes two scripture selections—one a single verse from *Ecclesiasticus*, and the other the "I hate, I despise your feasts" passage from the prophet, *Amos*. Here surely is a motley company. One wonders how these writers would "get on" together if placed in a single room, or set off on a house-boat voyage à la John Kendrick Bangs. But that their utterances, as chosen and here foregathered, belong together, is evident from the most casual reading of them. All speak the same message—the curse of gold, the blight of greed, the irony of great wealth. The Papist, Father Vaughan, is here at one with the materi-

alist, Karl Marx. The seventeenth century Milton is close akin to the twentieth century Hagedorn. It is as though we were listening to a mighty chorus chanting a single theme, as we listen to these denunciations of Mammon and warnings against his rule.

Of all the chapters, or "books," in this volume, none is more impressive, at least at this time, than the one on "War," which is described as "pictures of a terrible evil, and denunciations of it." Here are to be found the terrific Dumdrudge passage from Carlyle's *Sartor Resartus*, the bitter "Ez fer war, I call it murder" verses from Lowell's *Bigelow Papers*, Richard Le Gallienne's "War I Abhor," a lengthy excerpt from Baroness Von Suttner's *Lay Down Your Arms*, Longfellow's "Arsenal at Springfield," Jean Jaurés's eloquent "Springtime of Peace," as well as many a striking selection unfamiliar to those of us who have not culled the field with thoroughness. Especially valuable in this place are certain poems which have been written in very recent years, such as Alfred Noyes's "The Wine-Press," Gilbert K. Chesterton's "Wife of Flanders," and Percy Mackaye's sonnets, "Kruppism" and "Doubt," the last two items of which have been written since the outbreak of the Great War. There are conspicuous omissions of some famous passages from William Ellery Channing, Charles Sumner, John Bright, and Edward Everett Hale. But we must be thankful for what we have—not resentful at what we miss. One of the chief attractions of such a book as this, perhaps, is the challenge which it presents to us to enlarge from our own stores of reading the collections which are here provided.

From such references as these, some idea of the character and value of this anthology of social philosophy can perhaps be gathered. No statement of this kind would be complete, however, without mention of the illustrations with which the publishers, at Mr. Sinclair's suggestion, or of themselves, have been so wise as to adorn its pages. Here are reproductions of such famous pictures as Millet's "Man with the Hoe," Watts's "Mammon," and Wallis's "Death of Chatterton." Here are some of the cartoons of Hogarth, Cruikshank, Doré, Balfour, Ker, and Walter Crane. Here are such specimens of modern realistic sculpture as Abastenia Eberle's "The White Slave," Mahonri Young's "The Heavy Sledge," and Jules Pierre Van Biesbroeck's "The People Mourn." Not less eloquent than the quotations which they accompany, these pictures are a suggestion at least of the kind of revolutionary gospel which the artist's brush and the sculptor's chisel, as well as the author's pen, may preach.

Mr. Sinclair has produced a remarkable book. His own words best tell us what it may mean to those who turn its pages. Speaking of his "hope that the book may be to others what it has been to (him)," he says, "I have spent with it the happiest year of my lifetime—the happiest, because occupied with beauty of the greatest and truest sort. If the material in this volume means to you, reader, what it has meant to me, you will live with it, love it, sometimes weep with it, many times pray with it, yearn and hunger with it, and, above all, resolve with it. You will carry it with you about your daily tasks, you will be utterly possessed by it; and again and again, you will be led to dedicate yourself to the greatest hope, the most wondrous vision which has ever thrilled the soul of humanity. In this spirit and to this end the book is offered to you. If you will read it through consecutively, skipping nothing, you will find that it has form. You will be led from one passage to the next, and when you reach the end you will be a wiser, a humbler, and a more tender-hearted person."

BOOK REVIEWS.

"New Wars for Old." *By John Haynes Holmes, Minister of the Church of the Messiah (Unitarian), New York City, N. Y.* Dodd, Mead & Co., N. Y. $1.50 net.

This latest book by Mr. Holmes is a clear and forceful statement of Radical Pacifism. While the author states that his main argument is one of expediency, and that by that test he wishes it to be judged, the greatest service of the book lies in its uncompromising idealism and its persuasive "counsels of perfection." Mr. Holmes holds that the present world situation "makes imperative an unfaltering reaffirmation of the true gospel of peace, which is none other than the gospel of righteousness preached by Isaiah,

the gospel of love proclaimed by Jesus, the gospel of good will maintained by all the Pacifists of the ages, the gospel of democracy and cooperation set forth by socialism everywhere—in one word, the gospel of nonresistance."

This great task is faced with vigor and enthusiasm, the extreme positions of the Sermon on the Mount being embraced in their entirety. While the gospel of nonresistance is preached, the author makes clear that so far from being synonymous with weakness, it is possible only to the highest quality of strength. "The true nonresistant is militant—but he lifts his militancy from the plane of physical, to the plane of moral and spiritual force." Resistance, indeed, there is to all evil, but not on the same plane or in the same kind. All the great historical characters who have been nonresistant have been militant and have done much to change the course of the world's history. But, obeying Paul's bidding, they were not overcome by evil, but overcame evil with good. The fallacies of force are pointed out, the practicability of nonresistance as above defined is urged, and the exemplars of nonresistance, ancient and modern, are passed in review. It is declared that war is never justifiable under any circumstances. The contemporary movement for military preparedness in the United States is vigorously opposed, and the duty and opportunity of America today are declared to lie in the direction of an object lesson of righteousness and good will to the warring nations of the earth.

One may differ with Mr. Holmes over some of these judgments; one may feel that he underestimates the value of some things already achieved by humanity; but one can hardly differ with him concerning his vision of grace as a more potent force than law, or that there is a certain reciprocity in the world process, by which, as we measure, it shall be measured to us again—"That hatred shall not cease by hatred, but by love."

It is noticeable that the economic issues involved are not discussed save in the preface, where the author states that he is convinced that war cannot be abolished until the capitalistic system of domestic and foreign competitive exploitation is first abolished. He goes on to say, "But as a student of human history and of human nature, I am also convinced that war can never be abolished, even under a socialistic regime, until mankind is fronted right morally." Thus separating the two questions for purposes of discussion, he focuses his attention upon this moral frontage.

Whether or not one agrees with Mr. Holmes in all his conclusions or applications of his central principle, no one can read the book without being provoked to earnest thought, to wider vision and to nobler determinations of the will. The book is a welcome contribution to the discussion of a theme of highest importance to mankind.

FELLOWSHIP NOTICES.

The New England Fellowship Committee has received from Charles William Porter-Shirley, of the Methodist denomination, an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Secretary, 169 Prichard St., Fitchburg, Mass.

William Barton Watson, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted, May 24, 1916. Committee, Charles T. Billings, Julian C. Jaynes, Robert F. Leavens.

Ernest M. W. Smith is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending November 24, 1916. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

The New England Fellowship Committee has received from George Wallace Penniman of the Methodist denomination an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, 169 Prichard St., Fitchburg, Mass.

Andrew Fish, some time of the Wesleyan Methodist ministry and a graduate of the Pacific Unitarian School for the Ministry, has been admitted into fellowship, and is commended to the con-

fidence of our ministers and churches. Eral M. Wilbur, Charles A. Murdock, Nehemiah A. Baker.

The Middle States Fellowship Committee has received from Hilary Goode Richardson of Baltimore of the Presbyterian denomination an application for the certificate of commendation issued by this committee. Leon A. Harvey, Walter A. Hunt, James A. Fairley, Secretary, 104 E. 20th St., New York.

The Middle States Fellowship Committee has received from Charles Riedel of the Unitarian denomination an application for the certificate of commendation issued by this committee. Leon A. Harvey, Walter R. Hunt, James A. Fairley, Secretary, 104 E. 20th St., New York.

The Middle States Fellowship Committee has received from Chaplain Thomas Louis Kelly of the United States Army of the Roman Catholic Church an application for the certificate of commendation issued by this committee. Leon A. Harvey, Walter R. Hunt, James A. Fairley, Secretary, 104 E. 20th St., New York.

FREE RELIGIOUS ASSOCIATION OF AMERICA.

The forty-ninth annual convention and festival of the Free Religious Association of America was held in Boston on May 25th and 26th. The subjects discussed at the two main sessions were: "The Message of Free Religion to Our Time," with addresses on "Scientific Religion," by Dr. Ambrose W. Vernon; "Industrial Democracy," by Dr. W. Harris Crook of England; and "International Peace," by Dr. A. A. Berle; and "Is Free Speech in Peril?" with addresses by ten eminent speakers on the various aspects of the subject. The President, Rev. John Haynes Holmes, presided at one session, and Dr. Chas. F. Dole at the other. At the business meeting, the following officers were elected: President, John Haynes Holmes; Vice-Presidents, Stephen S. Wise, Frank Oliver Hall, Jenkin Lloyd Jones, Jane Addams, J. Herman Randall, Edwin D. Mead, Charles W. Wendte, William M. Salter, Edward Waldo Emerson, William C. Gannett, Lee S. McCollester, and Frank B. Sanborn; Directors, Scott Nearing, George W. Nasmyth, Anna Garlin Spencer, William L. Sullivan, Levi M. Powers, Alson H. Robinson, Charles E. Beals, Caleb S. S. Dutton, Arthur L. Weatherly, Emerson P. Harris, and Willard L. Sperry. Secretary, George Grover Mills; Treasurer, Frances M. Dadmun.

In anticipation of its approaching half century anniversary in 1917, the Free Religious Association of America has undertaken a vigorous campaign for the strengthening of its organization and the extension of its work. It already has a salaried officer in the field in the person of its Secretary, George Grover Mills; further steps will include mass meetings in various cities, special leaflets and tracts for the proclamation of the Association's new message for the new age, addresses by the Secretary to forums, churches, conferences, etc. It will hold a summer conference, July 29th to August 1st, at Isles of Shoals, N. H., the general subject being "Spiritual Preparedness." The Association maintains national headquarters at 120 Boylston street, Boston.

THE VACATION CHURCH.

I will come into Thy house in the multitude of Thy mercy—except in August.

The Lord is in His holy temple—except in August.

One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life—except in August.

God is known in her palaces for a refuge—except in August.

How amiable are Thy tabernacles—except in August.

My soul longeth, yea, even fainteth for the courts of the Lord—except in August.

Preach the Gospel to every creature—except in August.

Preach the Word. Be instant in season and out of season—except in August.

Not forsaking the assembling of yourselves together—except in August.

They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers—except in August.—H. M. W., in the *Preachers' Assistant.*

OUT WHERE THE WEST BEGINS.

Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins.
Out where the sun is a little brighter,
Where the snows that fall are a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins.
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts in despair are aching,
That's where the West begins.
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying,
That's where the West begins.

—Arthur Chapman.

American Magazine, June.

PRESBYTERIAN BELIEFS.

The threatened quarrel in the Presbyterian Communion over doctrines taught in Union Seminary and candidates licensed by the Presbytery of New York has been averted by a declaration of beliefs which the General Assembly asserts are fundamental. This declaration is not new, it is a reassertion of what the Assembly of 1910 laid down. Its five sections begin with the words: "It is an essential doctrine of the Word of God"—first, that the Word of God is free from error; then, that "Our Lord was born of the Virgin Mary;" thirdly, that Christ "offered himself a sacrifice to satisfy divine justice and to reconcile us to God;" fourthly, that "he rose from the dead with the same body with which he suffered;" and lastly, "that our Lord showed his love and power by working mighty miracles. This working is not contrary to nature, but superior to it." Then follows the injunction:

"Presbyteries are hereby enjoined not to license or ordain any candidate for the ministry whose views are not in accordance with this deliverance of 1910.

"This General Assembly renews its positive mandate, with full expectation of loyal compliance by all our presbyteries, and directs that when a candidate appears who is found to be not clear and positive on any one of the fundamentals of our faith, that his licensure be deferred until such time as in the judgment of the presbytery he has become so."

We do not wonder that the conservatives are satisfied with this so-called compromise. It reaffirms, in language which is precise, if not always happy or defensible in terms of modern thought, what the Presbyterian Communion learned from Augustine, from Calvin, from John Knox, from the Hodges, and other stalwart men of Princeton, who glory in the fact that the seminary in which they teach has nothing new to learn in theology. Incidentally, we may note that this "compromise" does not lay the ghost of Union Seminary, which haunts the General Assembly year by year. A report on it and its relations to Presbyterian teaching is to follow. We may note also that New York is not the only presbytery which has licensed Union students. More Union men received permission to preach in the Presbyterian Communion this year in Brooklyn than in New York. But Brooklyn Presbytery seems to have no sentinel on the walls of Zion to compare with Rev. John Fox of the American Bible Society.—*The Congregationalist.*

WHAT IS THE MINISTER'S JOB?

1. To preach sermons that instruct men in knowledge, guide into truth, convict of sin, lead to repentance and inspire to better living; that comfort them in sorrow and strengthen them in times of need and temptation; that quicken in them a desire to be of service, increase their faith in the unseen verities and give them vision of the divine heritage which is their portion.

To interest by his preaching the indifferent; to reach both old and young; to

feed the people who want serious thought and inspiration, and to please those who merely wish to be entertained.

To soar in his sermons into the highest realms of feeling without being sentimental, and to come down out of the clouds and his pulpit and talk about the weather with those who remained on earth, without feeling himself a hypocrite or regarding them as hopeless.

2. To make the success of his church his chief aim as the best way to build up the kingdom of God on earth, but to lend a hand to every good work in his community.

To visit the poor and neglected, the sick, the sorrowing and the unfortunate, and to give cheer when his own heart is breaking and to infuse energy into others when his own life-forces are drained to the dregs. To hear the complaints of all patiently and sympathetically; but never to mention his own troubles or to give men sense that he has any.

To manage the Boys' Club, the Sunday school and the Young People's Society; to guide the work of the men and the women in their church societies and the activities of the board of trustees; but to do it all so that no one will be aware of his management and the various officers will think they are doing all the work.

To so conduct himself as to be thought grave by the elders and a good fellow by the young; to be the kind of man wanted to officiate over the dead and to sit at the banquets of the merry.

3. His job is to dress well, to set a good table, maintain a good home, keep open house for the parish and strangers, and to pay his bills promptly whether he receives his salary or not. He must demand enough compensation for his services so that men will not rate him cheaply, and still make them feel that his labor is purely from love of service. He must earn his salary by rendering to society its equivalent in moral and social values, and then devise and work the material agencies to raise and collect it.

4. He is to be a companion to the rich without losing his self-respect, and to the poor and ignorant without affectation of superiority; to bow down to no man but to treat all with respect; to be a friend to the friendless and no less so to the popular; to be friendly with all without being partial to any.

He must be a boy with the boys, a companion to the girls, a lover of children and mix in their play, a man of affairs with business men, and one who fits into the lives of the old and those who are outside the world of affairs.

He must be able to intelligently and sympathetically discuss politics with the politician, housekeeping with the women, art with the artist, knowledge with the scholar, business problems with the men of affairs, human welfare with the laborer, and have some knowledge of ethics, theology and the Bible.

He must keep his mind open to all new truth, but hold steadfastly to the old.

He must keep abreast of modern thought, read the best poetry, know the latest word of science and philosophy, and keep the simple heart and mind that make him at home with the uncultured and the ignorant.

5. He is to spend his time in his study that he may instruct men, and on the street and in the shops, offices and fields that he may know men, their work, and their problems.

He is to belong to the world but to be unworldly; to have part in the struggle of life but to carry to it the atmosphere of a world that is above struggle.

He is to enter into his closet and, no matter how vexing the problems of his daily life, rise above them into a mood of faith and serenity and get a vision of diviner things, so that he may go forth to take up the prosaic tasks of life with braver heart and surer faith.

6. He is to despise no task, however humble, or no place, however lowly; but to turn from no work because it is honored, from no place because it is high.

He is to put forty-eight hours' work into twenty-four, and have plenty of time to gossip with the idle and to play golf with the men of leisure.

He is to be five men in one—an eloquent preacher, a faithful pastor, a successful administrator of business, a scholar, a society man, general chore-boy, and always a gentleman.

He is to do exactly as Jesus would do if Jesus were in his place.

These, and some other things, omitted for lack of space, forgotten for want of time to consider, or unknown from lack of experience, make up the minister's job.—R. F. Johonnot, in the *Universalist Leader*.

BROTHERHOOD.

By Italia Pryor Kull.

In all the world since growth began,
The dream of noble minds
Has been the Brotherhood of man,
The Unity of kinds.
Alone, at first, and far apart,
Men dreamed 'neath sun and star,
Nor guessed that many a kindred heart
Dreamed, too, in lands afar.

Half dreaming yet, men woke from sleep
With loftier purpose stirred;
Mind called to mind across the deep,
And knew the call was heard.
And as they worked and thought and prayed
(A miracle it seems),
Ere long the Cosmic mind had made
A doctrine of the Dreams.

Now with the rosy morning light
Of world-encircling thought,
Of conquered space, of dark made bright,
The marvels God hath wrought,
There dawns a day when Brotherhood
Shall compass Race and Creed,
When men shall strive for Common Good
And Doctrine shall be Deed.
Oklahoma City, Okla.

THIS LITTLE CHURCH WE LOVE.

It stands for truth; the truth of God
Set forth in rock and flower,
Voiced by the sea, pushed from the sod,
On-pressing every hour;
It stands for truth, slow-filtered through
The ages of the past;
For truth that dawn-like breaks to view
O'er reaches dim and vast,
This little church we love.

It stands for faith in God and life,
In nature and in man;
For faith in high and holy strife
'Gainst error, bond or ban;
It stands for faith in dreams that lift,
And deeds that help the race,
For faith in life beyond the rift,
That haloes every face,
This little church we love.

It stands for love; the love of all
Above, below, beside;
The love that knows nor great nor small,
But only one whole, wide
As is God's universe; it stands
For God's love, tenderest good,
And brave Christ-love that slowly bands
All men in brotherhood,—
This little church we love.

It stands for joyous fellowship,
For uplift, comfort, cheer,
For widening thought, for better grip
Of duty far or near;
It stands for all that's best in us
Wherever we may roam;
We deem it consecrated thus,
And christen it "our home,"
—This little church we love.

—Marion Lisle.

TWENTIETH ANNUAL MEETING.

The twentieth annual meeting of the Young People's Religious Union was held in the South Congregational Church, Boston, Mass., on Thursday, May 25, 1916. The afternoon session was given over to reports, election of officers, and other business. The amendment, presented last year, with reference to a change in name, was defeated.

The following list of officers was offered by the Nominating Committee and unanimously elected: President, Rev. Frederick M. Eliot, Cambridge, Mass.; Vice-Presidents, Mr. Berkeley B. Blake, Berkeley, Cal.; Mr. W. A. Harris, Cincinnati, Ohio; Rev. Henry G. Ives, Andover, N. H.; Mr. James E. Lenington, Dallas, Texas; Rev. H. Houghton Schumacher, Hingham, Mass.; Mr. Conrad T. Waldie, Germantown, Pa.; Secretary, Miss Grace R. Torr, Peabody, Mass.; Treasurer, Mr. C. Arthur McMurdie, Belmont, Mass.; Directors, Mr. Chester R. Allen, Dorchester, Mass.; Hon. Sanford Bates, Boston, Mass.; Rev. Lewis C. Carson, Montpelier, Vt.; Mr. Edwin C. Clark, Jr., Northampton, Mass.; Mr. James E. Dobbs, Toronto, Canada; Mrs. Herbert B. Holmes, Brockton, Mass.; Miss Bessie Jones, Beverly, Mass.; Mr. Alden V. Keene, Watertown, Mass.; Mr. Joseph C. Kiley, Jamestown, N. Y.; Miss Edith R. Nason, Newport, R. I.; Miss Minnie Packard, Quincy, Mass.; Miss Marian D. Richards, Brookline, Mass.; Mr. Nelson J. Springer, Meadville, Pa.; Mr. Charles H. Thompson, Jr., Berkeley,

Cal.; Mr. Carl B. Wetherell, Watertown, Mass.

The Policy Committee presented its report for the year, which report was adopted, as follows:

1. Immediately combining the present office work with field work.

2. Completing, with enthusiasm, the $30,000 Endowment Fund, as soon as possible, so that its great benefits can be felt at once.

3. Hearty cooperation with the other branches of our denominational life, and especially working with the American Unitarian Association, which has already endorsed our Endowment Movement, so that it shall be secured as soon as possible.

At the close, Rev. Frederick M. Eliot of Cambridge, the newly elected President, spoke briefly; and after a reception, tendered by the Boston and South Middlesex Federations, refreshments were served to the delegates and members present.

Former President Bates presided at the evening meeting, introducing seven of the Past Presidents, who took some part in the service: Rev. Roger S. Forbes of Dorchester, Mass., offered prayer; Rev. Harold G. Arnold of West Roxbury, Mass., read the Scriptures; addresses were given by the first President, Rev. Thomas Van Ness of Brookline, Mass., Rev. Henry Hallam Saunderson of Boston, Mass., and Rev. John Haynes Holmes of New York. Rev. Edgar S. Wiers of Montclair, N. J., pronounced the benediction.

SOUTHERN CONFERENCE NOTES

THE CHURCH AT DALLAS, TEX.

Report for May, 1916.

On May 2nd, a congregational meeting was held after the services. A new constitution was adopted. The name, The First Unitarian Church of Dallas, was, after some discussion, voted to be retained. A frank and harmonious spirit prevailed as the needs of the church were discussed. The reports indicated a splendidly efficient year of work, although the treasury balance is small at the close of the year.

The Parish Committee is now composed of the following members: Messrs. Geevers, Bentley, Jalonick, Pillet, Schregardus, Elmer Scott, E. N. Willis and Etheridge. Mr. Lennington continues as Secretary-Treasurer.

Mr. Jonas A. Rosenfield has given a series of lectures at First Unitarian Church on "The Three Emancipators in England: Charles Dickens, the Democrat of the Heart; Ralph Waldo Emerson, the Democrat of the Soul; and Walt Whitman, the Democrat of the Body."

The good wishes of the little children of the Sunday school attend Mrs. James Lennington on her extended trip west and her visit in California. It is impossible to fill her place adequately.

On Sunday evening, May 28th, Mr. Anthony Geevers, gave an address upon "Thrift" to an appreciative audience at the church. Mr. Geevers has made numerous addresses this year before societies in the interest of good citizenship.

Mr. Gilmour's sermon on "The Realization of God" appeared in *The Dallas News*. The following is a paragraph from this most helpful and stimulating sermon:

"Put yourself into concurrence with the shapes of nobleness in your mind, live at actual agreement with your highest sentiments, with live moral principles, and you become sheltered by the spiritual power of the universe, and are borne triumphantly on. A transfiguration ensues when you live your everyday life on the high plane of a great and noble life purpose; all the familiar relations of life are then lit up with a divine glory so that a freshness and joy is experienced in doing the least duties."

Mr. Gilmour delivered the commencement sermon for the graduate-teachers of the Dallas Free Kindergarten Association.

A most successful cafeteria supper, given in Emerson Hall, closed the season for these pleasant gatherings of the church family. A business meeting followed, at which plans for next year's course of study were presented and approved. Mrs. Stenger's services were reengaged for the Dickens and the dramatic programs. A special committee will provide the musical programs.

The last social meeting of the Alliance was held at the home of Mrs. Chapman, a valued associate member. The most cordial hospitality was bestowed, the members feeling amply repaid for braving the severe heat of the afternoon. Delicious, cooling refreshments followed the reading of Galworthy's "Justice" by Mrs. Stenger.

Mr. Charles Holman, in his lecture before the Unity Club on "The Irish Land Tenantry," spoke from his own observation and studies conducted in Ireland recently. He gave a detailed history of the conditions of landowners and tenants from 1841 up to the present time. He outlined the methods finally evolved by the Government, which succeeded in securing for Ireland (1) fair rents, (2) voluntary purchase, and (3) treatment of landowners as a public utility. He further discussed the problem of the interracial struggle in Texas and other states of this country and the need for the Anglo-Celtic race to become rooted so as to maintain itself. The aim toward self-help rather than charity should be observed by this country in legislating on the land problems.[1] For us, he recommends a Court of Rents, a Land Commission, and a sound system of valuation. In the open forum which followed this address, land problems in this state of Texas were discussed.

[1]Note.—From Ireland we learn that there should be no landlords and no tenants in rural districts. The Government's object should be to turn landowners into farmers and tenants.

WESTERN CONFERENCE NEWS

Since our last News Letter, two important changes have occurred. After five years of very successful service, Rev. Maxwell Savage resigned from the Louisville church to become pastor of the church at Lynn, Mass. With the slightest possible delay, the Louisville church focused its attention upon securing a new leader, and has already called to its pulpit Mr. Dilworth Richardson Lupton of this year's graduating class of the Meadville School. Mr. Lupton will begin his work at Louisville in September. During the Sundays of June, the pulpit has been filled by Messrs. Backus, Hawley and Smith.

The second occurrence of major importance is the acceptance of Rev. Robert Leavens of Fitchburg, Mass., of a call to become minister of the church at Omaha. This church is resuming its active existence with great vigor and large promise. The securing of a building site and the erection of a church building are tasks which are being faced with confidence under the new leader.

The churches at Dayton, Minneapolis and Alton are still without pastors, but are making earnest endeavors to secure leaders to take charge in the fall.

On June 4th, our church at Quincy, Ill., held special services commemorating its seventy-seventh anniversary, the seventy-fifth anniversary having been allowed to go without any special recognition. The services occupied the forenoon, afternoon and evening. Rev. Ernest C. Smith of Chicago preached the sermon at the morning service. In the afternoon, automobiles conveyed the members of the society and their friends on a pilgrimage to the sites of the former meeting houses. At the site of the first meeting house, erected in 1840, a historical address was given by Mr. William A. Richardson, the 75th Psalm was read by the minister, Rev. Lyman Greenman, and the 90th Psalm was sung. At the site of the second meeting house, which was erected in 1850, the historical address was read by Hon. Lyman McCarl, and the minister read "The Stream of Faith" by William C. Gannett. At the site of the third meeting house, erected in 1858, the historical address written by Mrs. George N. Janes, was read by Mr. McCarl. At the fourth and present meeting house, erected in 1913, an ivy was planted by Charles Edwin Seger, great-grandson of Robert S. Dennison, builder of the first meeting house. After these exercises, there was a social gathering in the basement of the church, with an exhibition of objects of historical interest and a collation. This was followed by a musical service at 7:30, and at 8:00 o'clock a meeting at which greetings were read from former ministers and members and addresses given by Rev. Charles F. Elliott of Keokuk, a

former pastor of the church, and Rev. E. C. Smith who brought the greetings of the larger fellowship. The program was illustrated by cuts of the various church buildings, and contained a list of ministers of the church from the time of its founding, with their terms of service.

Our churches in the college towns will be open as usual during the month of July for the benefit of the summer schools. At Ann Arbor, services will be continued through the middle of August. The audiences at these summer services are sometimes greater than during the regular church year. For each of three years past, more than five hundred tracts have been taken from the rack of the vestibule during the seven weeks.

In this connection, it may be well to point out that the First Unitarian Society in Chicago is a college town church, being located very close to the University of Chicago. As in past years, Mr. Pulsford will maintain services through the month of July, although few if any of his regular parishioners will be in attendance. It is interesting to note that the greater part of the student body of our Meadville School has moved to Chicago for the summer term. Prof. Christie is again on the University staff for the summer session. While all the opportunities of a large city and a great University are thus opened to our Meadville students, there is little opportunity for them to come in touch with our Chicago churches, since all these save the First Church are not holding services during the summer, and the congregations are widely scattered.

As a matter of information, a few items have been gathered concerning the plans of some of our ministers for the summer.

As indicated above, Mr. Pulsford will be at his post during the month of July, and after that time can be reached by telegram in case of need. Mr. Hawley of Unity Church, Chicago, will spend his summer in Michigan, but he, too, can be reached in case of need through the Chicago Headquarters. Secretary Smith will not leave Chicago for the summer, and may be reached by phone at any time.

Rev. John W. Day of the Church of the Messiah, St. Louis, will spend most of his summer at Harbor Beach, Mich., but will be in or near Boston late in August and early in September.

Rev. George R. Dodson of the Church of the Unity, St. Louis, will give courses at Summer Institutes at Meadville and the Isles of Shoals.

Rev. Minot O. Simons of Cleveland preached the sermon to his Harvard classmates on the occasion of their twenty-fifth anniversary, June 18th, going thence to Prouts Neck, Maine, where he will be with his family for the summer.

Rev. Eugene R. Shippen of Detroit, will spend July and August with his family in Bluemont, Loudoun County, Va., but will preach at the First Parish, Dorchester, July 23rd and 30th, and at the Church of the Savior, Brooklyn, N. Y., on August 6th. Friends of Mrs. Shippen will be glad to know she is making steady progress towards a complete recovery.

At the Headquarters in Chicago, plans have been under consideration for the meetings of the State Conferences in the fall, the Ministers' Institute to be held at Madison, Wis., in October, and preaching missions for the district which it is hoped will be carried out in the fall.

Alliance News.

The Alliance luncheon of the St. Louis Conference was held on Wednesday, May 17th, and here we listened to reports from every Alliance represented. The ladies told the way in which they were able to make money and the causes for which the money was expended. The sums ranged from something over $2,000, raised by Mr. Symonds' church in Cleveland and expended mainly on war relief, to small sums under $100 in the smaller churches, expended on the closer church needs. It was an inspiring thing to hear the reports from all the Alliances in the Conference, and to realize that it is oftentimes the women of the denomination who make possible the furtherance and continuance of our Unitarian movement.

On Wednesday afternoon, we had the Alliance session with Mrs. Paul M. Chamberlain presiding. Mrs. Alva Roy Scott of Bangor, Maine, spoke to us on "The Alliance as a Religious Organization." A discussion, led by Mrs. D. P. Hueston of Hinsdale, Ill., followed. Mrs. Newton Ben Knapp acted as Secretary of the meeting, opening the meeting with

a reading of her notes from Cincinnati last year.

We had expected to have with us Miss Lowell of Boston, who would speak to us about the Endowment Fund. In her absence, Mrs. Scott volunteered to tell us first of all about this most interesting undertaking of a year of war clouds and general financial shortages. Twenty-five thousand dollars was the sum which the ladies undertook to raise, and at the time of the St. Louis meeting all but about $2,000 of this amount had been paid in. Mrs. Scott was confident that this small balance would be donated at the St. Louis and Boston Conferences.

Mrs. Bale of Winnipeg, Canada, spoke to us of her work among the Alliances scattered throughout the Dominion. She told of the war conditions and the great difficulty which the churches have experienced the past two years in keeping things running. She spoke of the courage and faith exhibited by the women whose husbands and sons had been called to the war front.

In her speech of the afternoon, Mrs. Scott spoke to us on the development and spreading of Unitarianism to the fullest extent possible. She said to us, "It is not the intellectual gospel that people want, but it is the spiritual attitude shining through life that is the important thing. We Unitarians need to remember this, and to progress in our religious life, for there is no standing still; we must go forward or we will go backward. We need to bear this in mind and not to be self-satisfied. I have known Unitarians," said Mrs. Scott, "to be just as bigoted and narrow as people in other denominations."

MRS. NEWTON BEN KNAPP,
Secretary.

* * *

The Chicago Associate Alliance has held six meetings this year, being entertained once at Evanston (Church of All Souls), at the Memorial Chapel, twice at Unity Church, and at Hinsdale (Unity Church). The President, Mrs. Talbot, has presided at each meeting. The subjects presented have been a talk on "Peace" by Mr. Klieforth, Secretary of the Peace Movement in Chicago; "Settled and Unsettled Problems of the Family," by Prof. Tufts of Chicago University; "God as a Factor in Experience," by Mr. Horace J. Bridges of the Ethical Culture Society; "Public Opinion and the Great Personality," by Prof. George B. Foster; "The Larger Aspects of the Race Problems," by Rev. Celia Parker Woolley; "Worship in a Free Church," by Rev. Fred V. Hawley.

These papers have been fully discussed, and the Branches have furnished luncheon after the meetings. There has been an average attendance of sixty. A delegate's expenses to the Western Conference have been paid, $15 sent to the Endowment Fund, and the same to the Western Conference. A box of books has been sent to Mr. McHale of Florida. In April, the election of officers was held, and Mrs. Schuyler Lynn was elected President, and Mrs. Edward D. Coxe, Secretary and Treasurer (reelected).

There will be no more meetings until October. Mrs. Jarvis reported for the P. O. M. work and Mrs. Lewis for the Cheerful Letter, both doing good work

Respectfully submitted,
A. M. COXE,
Secretary.

IMPORTANT NOTICE TO UNITARIANS OF THE MIDDLE WEST.

The Publication Department of the American Unitarian Association desires to inform the Unitarians in the Middle West that the Western Unitarian Headquarters, located at 105 South Dearborn Street, Chicago, is prepared to fill orders for Sunday school material and other Unitarian publications. New arrangements have been made between the Western Conference (which is responsible for the Chicago Headquarters), and the Association whereby the former subsidy is now to be replaced by a commission on sales. The Western Headquarters will hereafter be dependent upon this commission for financial resources with which to maintain their headquarters, and it is hoped that persons within reach of Chicago will divert their orders there, thus enabling the Western Conference to finance the office. The Association heartily commends this practice, and hopes that the confidence of the Western Unitarians in assuming the entire burden of this enterprise entirely will be amply justified.—*Word and Work,* June.

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For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.